

## Our Times in Prophecy, No. 7.

BY JOHN CULP.

*God's Method of Introducing Prophetic Periods.*

The Prophet Daniel has described four divisions of the world from his time down to the time when the kingdom under the whole should be given to the saints of the most High, viz. Nebuchadnezzar's image—first the gold, second the silver, third the brass, fourth, the iron; all of which is analogous to the vision of Daniel about the lion, the bear, the leopard and the beast having ten horns. John, the Revelator, brings to our notice only the last division of Daniels four kingdoms. This kingdom the Revelator has divided into four forms, using the same symbol of Daniel—the beast with ten horns, which we are pleased to denominate: first, the dragon beast, Rev. 12; second, the beast of the sea, Rev. 13:1; third, the beast of the earth, Rev. 13:11; and, fourth, the beast of the judgment, which is described in Rev. 17:1, 7, which we will now begin to bring under consideration.

The position taken now, is, that we have calmly glided into this last form. Of course it is generally believed that so great a change without any great revelations or some visible movements that cause unusual discords in our present systems, certainly would seem, could not possibly occur without such. But the method of God's changes in prophetic periods are not after this manner. The change that we are now about to establish will be on the same method that changes have been introduced into the world heretofore—calmly, and without a general knowledge, even until many years had passed in some instances.

Such was the case in Moses time, which we all look upon as one of the greatest prophetic periods in God's arrangement with the human family.

Then we consider the ill success of the humble servant, Moses.—The nations that afterward fought him in spite of the many miracles that he performed, it certainly may be assumed that there were no sudden and great changes in the world in his time, in the recognition of him. On the other hand it may be presumed that if we had inquired in the time of Moses, of some Egyptian respecting the greatness of Moses and his character, in all probability, we might have been referred to the case of him killing an Egyptian brother and burying him in the sand. Therefore when we look for the great commotions in this one of our greatest events in prophecy, we fail to find them; but a gradual work, on the level with natural views and reasonings of humanity.

Again, there were great changes wrought when the administration of Israel changed from Moses and Joshua to that of the Judges, and again from judges, to that of kings; but they were all quiet, and natural causes urged for those changes.

There was also a great change wrought when Israel moved the tabernacle into Solomon's temple, but the incident amounted to no more with them than would the moving of some family of fame, or authority among us. And so also was the captivity of the children of Israel considered; a natural consequence, just what they merited.

As such also may the advent of the Lord into the world be considered. Let us for an instance counsel Josephus, one of the most devout men of his age, and no doubt the most accurate recorder of facts, both political and religious that ever lived outside of inspiration. He barely finds room for the mention of Jesus Christ in his elaborate history of that age. What does all this argue? It argues that all the changes that are considered prophetic periods, that God has ever introduced into the world, were introduced in a quiet and reasonable way and scarcely noticeable with the people then present. Coming down into later times, and examining the question whether uncommon strifes or agitations are present in society at the periods when plain prophecies have had their fulfillment. We observe the change in Constantine time.

Supposing now that some one had approached Constantine in his day, when the Papacy had about risen to its height in the empire, and speaking to him of the wonderful changes that are being wrought in his time, might a reply not be presum-

ed to be something like this? "Sir it is not astonishing to me that we have made great changes in the religious aspect of the world. It is to one who exercises thought and reason, so natural and gradual, and the source of the changes traced into many years past that there is no surprise to me at all."

Again we all speak of the great Reformation; but the people of that day knew nothing of it. Martin Luther, the center of the Reformation, if he did not know from prophecy that there would be a Reformation, in those times, he will not know that there was any Reformation until people of later ages die and go to where he is and tell him of it, and this is the way it will be in our times. We will glide into another form of the beast, and not know it except by prophecy. And as such has it always been.

The rise of the ten horns of Daniel's ten-horned beast, has only begun to be figured out as such in the last few centuries past, yet it has occurred in ages past. It was not dreamed of by those with whom these great achievements, as fulfilling a prophetic period. It has only come to light many years afterward.

Christ was not recognized as the Savior of the world, but by a few, even at the time when Josephus makes a note of him. Today not only all the highly civilized religious people acknowledge him, but many non-professors recognize him.

Moses was adored as a deliverer previous to the Christian era, by but one small and despised nation. Today he is recognized by both Jews and Gentiles.

This has been the method of introducing these prophetic periods which we now look upon as the great events of the world but were not recognized as such by the world at the time that they were introduced into the world.

And this is the point with us in our time; that we observe when a new period of prophecy is being introduced, and to observe it we must not wait until some great commotions or strifes arouses us to view them; but according to the introduction of periods mentioned above we must see them when all about us is on the onward march in the usual and reasonable way.

The next prophetic change that is to be made, will be from the beast that came up out of the earth to that of the beast of the judgment. This will come to pass when the two-horned beast (Protestantism) has served its mission, and it will have served its mission, when it can cause all to worship the former beast, which according to our expositors is Papal Rome as noticed in these articles.

Now as the mission of the two-horned beast is to cause all to worship the former beast, it becomes obvious (according to previous expositions) that as soon as the Roman Catholic church and Protestantism recognizes each other as co-workers in the Christian religion, that the mission of the two-horned beast is accomplished.

This recognition will heal the deadly wound inflicted upon the head of the Papacy, which was one of the seven heads under which the Romans were governed.

If the prominent leaders of these great parties recognize each other as co-workers in the same great cause, it will bring all religious worshippers under one generally acknowledged head or form of worship.

Warrensburg, Mo.

## On the Frontier.

Today, Oct. the 10th, we had the privilege of listening to a sermon by a Baptist minister, the first sermon preached in this community since the country began settling eighteen months ago.

A young Christian minister preached several times near here a year ago, but he was shortly afterward shot and killed while engaged in robbing a store, which of course ended his preaching.

Our editor has frequently reminded us of the advantage gained by a church in being among the first to become established in a new settlement. The brethren should make a greater effort to gain that advantage.

The fact that the Methodists, the Presbyterians, the Baptists, the Christians and others are organizing and building churches all around us, while the Brethren church has not so much as

been heard of, makes us anxious to be doing some thing for our favorite church. But what can we do? Poor, weak, without a minister and a hundred and fifty miles from any organized Brethren church.

We had hoped that Bro. A. J. Hixson would come to visit us and introduce the Brethren church here, but for once he has failed to fulfill his promise. We know he is kept busy and will come as soon as convenient. We shall be prepared to have him preach for us in our new school house.

I received a letter three months ago from Bro. A. H. Friebly, of Burlington Junction, Mo., asking for information in respect to this part of Kans., but have not heard of him since. What is wrong Bro. Friebly? did you not receive my reply, or did my description of the country frighten you into silence? Let us hear from you again. Would also be pleased to hear again from Bro. Leonard of Elkhart, Ind.

We have been blessed with good crops again this year, which will serve to effectually remove all misgivings from our minds in respect to western Kans., being adapted to agriculture. And again we invite brethren seeking homes in the west, to come and see this country.

We believe if a few brethren would locate near us it would be the surest and quickest way of establishing the church here.

J. L. HAMILTON.

## Musserville, W. Va.

DEAR BRETHREN: It always makes me feel good to hear the good news from our beloved Zion.

Our much esteemed brother Jas. Pamplin left home on the 23rd of Sept., and traveled 30 miles on horse back, over the hills of W. Va., and reached Bro. Miller's in the evening, in Doddridge Co. On the next morning he resumed his journey and traveled twelve miles farther into Richie Co. Here is where Bro. Pamplin preached the sermon that was preached by the brethren in this part of the county nine months ago. In May he baptized the first member. In July he organized a Brethren church with ten members. On the first of August, the brethren commenced building a house to worship in. When Bro. Pamplin arrived they had it so far completed that they could hold their meetings in it. The Brethren are to be commended for their zeal in the Master's cause. Bro. Pamplin commenced preaching on the 25th and closed on the 4th of October, with twenty additions to the church. Brethren pray for our evangelist and the new organized church,

P. C. MUSSER.

## Bear Creek, Ohio.

As I had not the opportunity of meeting with the Brethren on last Lord's Day for worship I, concluded to send in a brief article, as I love to read the many reports of the churches by the dear brethren and sisters. Especially do I appreciate those written by Bro. Brown, as they recall to my mind the many happy meetings we had together, when the old and young would forsake the world's sinful pleasures and give him (Bro. Brown) their hand and the loving Savior their heart. Then it was when I first felt the need of a Savior. We all need a Savior and protector while making our pilgrimage through this world. How my heart pants for the young and for others when I think of the many dangers that surround them and the snares the enemy of their soul has laid to entrap them.

Youth is the time to call upon the Lord to be lead in the right way and protected from the evils which surround us. Hence, we are to remember our Creator in the days of our youth. If heaven, that happy place, is thus glorious, why should any stray therefrom. The way is open to all. If you wish to see happy days, turn to the Lord and learn of him, day by day, and grow in grace as we grow in years, so that we may be able to resist evil and do good. We cannot begin to soon to serve God. It matters not what the world may say of us. If they should persecute us, know also that they persecuted the Lord of glory on earth. Let us be strong in the Lord and he will not suffer us to be tempted above that which we are able to bear. Much good can be done if there be a willing mind, and we are filled with the love of God and desire the welfare of the ungodly. Salvation is free and all who will may obtain it. Therefore when the spirit knocks at our hearts, do not resist and say at a more convenient season. But say, "Dear Lord I give myself away 'tis all that I can do." God is no respecter of persons, and would not that any should be lost. What a pity it would be when the jewels of heaven are made up if one should be absent. May the blessing of heaven be with them, and if we meet no more on earth may we meet around the throne of God, forever to enjoy the society of saints, just men made perfect, and the Lamb of God.

LAURA F. BILLMAN.